

THE STELLAR RAY



THIS MAGAZINE STANDS FOR A SCIENTIFIC
SOLUTION OF LIFE'S PROBLEMS.

Physical Upbuilding to Perfect Health

**Mental Development Through Freedom
from Prejudice and Bigotry**

**Spiritual Unfoldment and Aspiration for
Attainment of All Good**

FORMERLY
"SUGGESTION"

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What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

THEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.

THE STELLAR RAY

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EDITORIAL

*Misdirected
Energy.*

I would paint a picture for your consideration. I would make the sky cloudy, the air sultry, the leaves of the trees shriveled and ready to fall, the grass dried beneath the feet; and worn and weary, a traveler shall be looking beyond himself into the golden distance, he sees a field of green, so refreshing, so glorious, it seems that he fain would be there. He speaks to his comrades about this distant field, for he is a wanderer in a strange land; he asks them how he may reach this other height, and they reply that it is miles and miles away, and as he gives expression to his thought that he will reach it, they smile and seem to say, "your feet will grow weary and your pilgrimage will seem very hard." He speaks to those who have been there, and they tell him that it is not worth the attempt; but still does he, smarting under the reflection of the burning sky and the heat of the great king of light, struggle onward, onward, onward to the goal of his ambition. He travels day and night, and in the early dawn of the morning he reaches the spot which has riveted his gaze for so long, has cost him such toil and weariness, and lo! the field which seemed so green and refreshing, and held promise of such inviting rest, at closer gaze reveals a field of cacti growing at his feet.

So, too, is the pilgrimage of life and the ambitions of humanity. We start forth in life, and our hearts beat high with hope for the fulfillment of our desires for fame or wealth. The sun of trial which bids us but to live and endure beats down upon us.

When we talk with those who have attained wealth and fame, is it any wonder that they tell us these things are not worth the trial? When will humanity learn to turn from outer things and seek the field of knowledge that is within and there find the fount from which all gladness flows, the center around which the world revolves, the center from which true ideals are formed!



*Industry as a
Reform
Principle.*

All institutions in which the criminal, the insane or the irresponsible are incarcerated should utilize the great corrective principle of industry in an effort to reform the degenerate or to re-establish the mental balance. To illustrate: If a vagrant is taken into a cleanly, wholesome, cheerful, busy atmosphere and is placed at once where he must occupy his hands or his brains with industrious application until he has paid for his keeping (such keep to have been worth paying for, not a kennel with a dog's rations and treatment), and has earned enough to enable him to step out into honest independent freedom, will he not have been benefited and the community as well, more by such a method than the present one of keeping him in idleness and sending him out penniless to sink lower in the scale of existence? I believe, in five cases out of ten the latent self-respect will revive. They will enjoy the occupation with its incentive to freedom and independence. They will respond to the object lesson of cleanliness, sobriety and the beneficent

result of industrious application, as contrasted to slothfulness, filth and destitution.

This method would be productive of some reform, while that employed for centuries has not been. Not the helping, restraining hand of love for the erring but the hand of avenging law has ever been laid upon the criminal. It is time that another principle was applied in dealing with this great problem.

Every jail or gaol where are confined people who are waiting for trial, should become scenes of profitable industry instead of places of languishing, demoralizing idleness. In every city people are left for months and years behind bars, before their innocence or guilt is declared, which is a great discredit to the present enlightened civilization. That idleness is the parent of crime is a fact too well known to longer be ignored.



Insanity.

Again to illustrate: A patient shows mental derangement, slight, periodical evidences. He is taken to an institution where are confined people suffering from all stages of insanity. He is given comfortable accommodations, he is visited daily by the physician of the asylum. His former life of activity is changed to one of absolute idleness, and aimless wanderings, here and there, encountering others who constantly suggest to his mind, "we are insane." He is locked in his room for safety at night. He hears demoniac shrieks from other portions of his prison and shudders with horror at what his fate may be. He rebels, he will not submit to being imprisoned with demons. He suffers through the night. The morning

brings a physician and his spirit of rebellion is subdued by drugs or force. Soon his sensitive brain tissues are all aflame and he is called hopelessly insane.

A town in Europe makes the care of the harmless insane a specialty. The patients are taken individually, into families, who care for their physical needs and they treat them as though they are perfectly sane. They are occupied in the cultivation of flowers, fruits, and vegetables, also domestic duties. When the erratic periods occur, as little attention is paid to them as possible, although the symptoms are carefully noted. It is stated that the percentage of cures under this method greatly exceeds that of the asylum system.



The

Irresponsible.

Again to illustrate: A fellow being is arrested for boisterous, unseemly conduct; he is quarrelsome and destructive, due to drunkenness. He is locked up in a station-house, until he sleeps or raves himself out of his state. The following day he is arraigned before a police court, fined and reprimanded. If able to pay his fine he goes free, if not he is confined in idleness with fellow beings who are more desperate than himself, then turned loose in disgrace, out of employment and his self-respect at a low ebb, if not gone. He walks the streets, hunger comes on, he sees the invitation, "warm meals free," and he drifts into his old haunts which are licensed by his government, to entice him to repeat the experience, for which it chastised him the day before. When a fellow creature, who is irresponsible, through drunkenness is taken into custody, that custody

should mean a custody for reform. He should be treated as a sick man, for such he is, sick with beastliness. A true man is a king and he cannot turn beast without great suffering and derangement of mind and body.



An Ounce of Prevention. The proverb, "One ounce of prevention is worth a pound of cure," is true of moral maladies as well as of bodily ills, and the greatest preventive of degenerate tendencies is industry.

The industrious being is too busy and interested to degenerate. He is like running water; he is pure, stagnant water is corrupt. Government systems for employment for its criminals, or irresponsible classes, if properly conducted would work marvels of reform. Each man should work at what he is best adapted to do, should be taught skill and excellence, should be encouraged and rewarded for attainment, thus stimulating worthy ambition. Mental and spiritual development soon follows, an aspiration to succeed. Work, work, work, under love's law, and reason's sway will redeem the most hopeless cases, will awaken the dormant manhood. If, as I say, a man is encouraged in that which he is capable of doing and realizes a substantial out-come of his labor, work will stir the blood in his veins, will awaken self-respect, ambition (another word for aspiration) and then you have your heretofore hopeless case on a higher plane of existence.

Being all fashioned of the self-same dust,

Let us be merciful as well as just.

—Longfellow.

The time will come when civilized man will feel that the rights of every living creature on the earth are as sacred as his own. Anything short of this cannot be perfect civilization.
—David Starr Jordan.

What is the Relation of Finite Spirit to Infinite or Universal Spirit?

Finite spirit is related to the infinite spirit as the rills, springs, brooks, rivers and lakes of earth are related to the oceans from which their form of life has come, through ages of evaporation, condensation and crystallization, and to which their life shall return after ages of ceaseless activity.

Finite spirit is related to the infinite universal spirit as is fragrance to the atmosphere, as is the breath of the infant to the zephyrs that move the clouds across the sky. Finite spirit is related to the infinite spirit as is the blade of grass on our earth to the grandest forest monarch towering above its companions on a glorious mountain side of the planet Jupiter. Finite and infinite spirit are one. Finite spirit is infinite spirit in its myriad of creative, objective expressions. A writer has said, "Universal infinite spirit and finite spirit must not be confounded." Confound finite and infinite spirit?



They May Not Be Confounded.

They may not be confounded, for they are one; finite is but limited individual expressions of the infinite whole, in its process of ultimate perfection. Man is not capacitated to intellectually perceive the divine or universal spirit but he may recognize his affinity with it, through

soul sense, alone. The more wide awake is a man's soul, the more in sympathy will he become with the infinite spirit, the more he will comprehend its majestic purpose of universal good.

As his soul develops he will recognize his own creative power and thereby his affinity with the infinite creator. He will perceive that every finite manifestation of life, also has creative power, down to each infinitesimal atom of the material universe.

Onward in his unfoldment he perceives that each finite being is related to some fellow being, aiding or deriving aid, and realizes his own dependence upon other finite life. His soul having perceived his affinity to the infinite, the inter-relation and dependence of all existence upon an infinite universal first cause, he wisely purposes to put himself in close relation to this universal spirit of wisdom, more readily to attain the benefit of its power.



The Instinct of the Genius of Progress.

Such is the instinct of the genius of progress that when it perceives clearly a means of bettering its condition, it places itself in harmonious relation to that means whether it be electric currents or vibrations from the soul of the infinite.

As a child wakens to find its mother's arms ready to enfold and bear it in loving safety, so is the human or finite expression of the infinite, waking to find itself in the arms of Infinite Love, Infinite Wisdom, Infinite Power, to find itself to be a child and heir of Infinity and to calmly proceed to take possession of its rights.

Valuable force is spent in abstruse reasoning, and ambiguous expressions of such mental efforts, whereas to an

upturned face, an open mind and a child-like faith are the mysteries of the Infinite revealed.



"The Voice of the People is the Voice of God."

Would not national purity afford a practical solution of the problems of monopoly, capital and labor, poverty, crime and ignorance? We reply that it would solve every problem of municipal, international, industrial and social life. What is meant by national purity? Anything is national that a nation stands for, or that is a prevailing characteristic of its people. Shall we tread lightly over the threshold of this vast subject, fearing to waken enmities and the fury of beasts of prey? Not so, every editor on the earth, no matter how small his circle of readers should declare himself to be a mounted knight in the cause of national purity. He should be armed with the sword of truth as keen-edged, as strong as the Damascus blade. (The Damascus blade, it is said, never breaks, although the point be bent to meet its hilt.) He should use it to defend the nation's representatives who stand for honesty, for brotherhood, for enlightenment, for progress. He should use it to rend the veils of secret pollution, to pierce the fabrications of deceitfulness, and to behead the giant Goliath, selfishness. The enemies of national purity are numbered by legions but her friends are countless hosts. They dwell in the souls of mankind in every nation and when they rally to the cause with awakened zeal, not one injurious, nefarious institution or enterprise will stand before their strength. "When the wicked rule the people mourn."

International Purity.

National purity means also international purity, which is simply arbitration for the best good of all nations. That the rights and privileges of all peoples be established in safety, that physical freedom may be the possession of every human being, that intellectual freedom may enlighten the ignorant, set free the trembling cowards in superstition's dungeons, and the creed bound cripples of the world. Release those who are in the clutches of the great slave drivers, the drink and drug habit that they be as free as God's, to follow their higher impulses.

* * *

Victory.

This is the coming day of victory for the countless hosts who advocate the cause of national purity. It is their insistent voice which is raising the questions of the times. The voices of Fatherhood and Motherhood, seeking to shield their offspring. The voice of true manhood, of Godliness, presenting a claim to be represented in the affairs of his nation, as he has never been represented before. These claims shall be recognized, they are Godliness asserting its rights! What shall stand before its almightiness?

When the government of nations represent the true will of their peoples, national purity and international purity shall arbitrate, legislate and administer for the good of all mankind, as a wise father rules his household, providing, cherishing, guarding, guiding, restraining, teaching, loving.

The time has come when the people must arouse from their indifference and demand that the business of the various countries shall be con-

ducted on lines of mutual interest to all parties concerned. The day when the cottager will be asked to pay no greater percentage of tax on his abode than the millionaire with all his hoardings. In the language of Lincoln. "A government of the people, for the people and by the people," are the only rules of action which will satisfy the popular demand.

* * *

High Political Conceptions Being Realized.

We quote the following from the American Review of Reviews. "Many of our European friends and critics see in the so-called doctrine of Pan-Americanism the outlines of a coherent, deliberate and subtle continental, policy of proportions which will be surprising to most Americans."

A slightly new view is presented in a recently issued pamphlet, entitled "Pan-Americanism," by M. Y. M. Goblet, a member of the Commercial Institute of Paris and foreign editor of the influential journal *Politique Coloniale*, also published in the French capital. M. Goblet passes to a consideration of the Monroe Doctrine, outlining the historical, political reasons for its enunciation, and pointing out how its scope has been extended during the past few years. Up to the administration of President McKinley, says this French observer,—that is, for three-quarters of a century,—the Monroe Doctrine was little more than an abstraction, a high political conception. "For three-quarters of a century it remained a precious theory, piously adhered to. To-day it has acquired an economic significance, and it is about to receive a number of eminently

practical applications. It has become definite, has enlarged its scope has given birth to new doctrines, and is about to become a reality."

* * *

Disarmament.

The Frenchman and the German can not look at a matter from the same point of view. Is a reform in favor of some ideal suggested, the Frenchman says: "It can be done at once! Up with the guillotine! Down with the traitors!" But the cautious Teuton answers: "Wait. We want more light on this subject. In the meanwhile we will compromise." This circumstance is well illustrated by the tenor of two articles, one in a French and the other in a German review, on the subject of The Hague Conference. It is perfectly natural perhaps that in France, where anti-militarism, pacificism, and internationalism would sacrifice even patriotism to the establishment of peaceful relations between different countries, the idea of a general disarmament should be discussed as perfectly practicable, and any reluctance to accept this method of stopping warfare pronounced absolutely unreasonable. And upon turning to *La Revue* (Paris), a journal of no mean authority, we find Mr. J. Novicow declaring that "the era of conquest by violence is past in Europe." The reason the governments fail to effect disarmament, he says, is "not because it is difficult, but because they consider it disadvantageous." And why? "Because they either wish to make new conquests or to hold those already made." And yet, "by a contradiction which reduces international politics to the most grotesque of comedies," they are all solemnly

declaring that they will make no more conquests. "These governments are maintaining tremendous armaments by which they may be enabled to effect conquests while at the same time they all proclaim that they wish to conquer nothing or nobody!"

The writer is, of course, speaking from a purely French point of view when he says that "the sole obstacle to disarmament which presents itself is the question of Alsace-Lorraine." He lays the whole blame for the rejection of the disarmament proposal at The Hague Conference of 1899 upon Colonel von Schwarzhof, the representative of Germany, and he believes that the influence of the United States will alone be able to bring about what is, in his opinion, the sole solution of the international problem. He acknowledges that the idea of disarmament may appear utopian, but it can never be ridiculous, because it is backed by the moral support of the United States as guaranteed by the public utterances of President Roosevelt and Mr. Root. He declares:

"A federation of European states has already been suggested by Americans, and the foundation of this federation is to be a conference of statesmen, meeting at short intervals in The Hague to discuss the general affairs of a group of civilized nations. Once the Americans have opened the way [by the establishment of Pan-Americanism], European diplomats, even for fear of appearing ridiculous, will decide to follow, and then it will be understood that disarmament is the most easy thing in the world, because the union of the states will render it imperative."

Much more modest and practical is the estimate formed by the *Deutsche*

Revue (Stuttgart) of the main problem presented to The Hague Conference. All discussions of such radical and sweeping changes as disarmament, says Prof. Otfried Nippold in that periodical, are premature. Those who attend the Conference and those who as diplomats and statesmen adjusted the international differences of their governments have not yet agreed on what the provisions of international law are. "International law has yet to be codified, and, after it has taken this form, has to be disseminated and learned." But before international law can be codified and used as an instrument of rectification and adjudication in international disputes, it has to be studied, and for this purpose a special faculty and school of jurisprudence must be established in Europe; and what more fitting seat for this special department of learning than The Hague? Beyond doubt this is a consideration that takes priority to all such concrete problems and arbitrary decrees as disarmament, the right of search, and the seizure of non-contraband goods at sea in time of war. Diplomats and delegates to peace conferences, as well as the assessors in arbitration tribunals, have to learn before they can teach. To quote further:

"The main problem before The Hague Conference is how to develop a complete body of international law, which shall clearly define the relations of the various governments in the matter of war and peace. As in every organized state the well-being of the people is dependent upon domestic peace and the right administration of law, so the peace of nations at large can only be assured by the

promulgation of some international code, which every government is pledged to study and comply with. The development of such an international code is one of the most difficult problems of science and statesmanship. An international conference can merely select and place upon its program certain isolated questions. The limited time available for its deliberations renders such a conference quite incompetent to draw up a scheme of international law of all-embracing scope, and to formulate a basis of adjudication which shall be scientifically final. It is for this reason that the first duty of the Conference, and of the Court of Arbitration, is to found a scientific institution for the study and dissemination of international law. Unless a school of international jurisprudence be thus created, both the Conference and the Tribunal of Arbitration will soon lose their way, and fail entirely in their contribution to the welfare of nations and the maintenance of international peace.

"The *Spiritus Rector* (ruling spirit) of The Hague Conference, Professor Martens, of St. Petersburg, in the course of a conversation held in Vienna characterized the foundation of a school of international law at The Hague as a scheme both 'noble and worthy of encouragement.' It is to be hoped that the far-sighted governments represented at The Hague will appoint a commission to consider the project, and so call into life an institution which will prove of high efficacy in promoting the study of international jurisprudence, of diplomacy, and of the peaceful solution of international problems."—*Translations made for The Literary Digest.*

A Wholesome Philosophy.

Absolute honesty and a definite will often produce better results without unusual intellectual gifts or opportunity than the keenest intellect can attain without these moral qualities. It would be an easy thing to quote cases of noted men and women in whom defects of character have practically nullified the most conspicuous intellectual gifts.

A philosophy of life is not what we think about life, but the convictions which govern our actions. It has well been called the "working hypothesis of life." Since well-directed power is the measure of success, it is within the reach of every human being.

Play your part well—be it great or small—and despair will disappear, like the morning mist before the sun. Your part is not to expend your nervous force in cynical criticism, but in the high obligation to build on whatever foundation of conviction you may possess.—*Laura Drake Gill in the June Delineator.*

The chief remedy, therefore, for the cure of poverty lies in the abolition of special laws, and the freeing of mankind. To abolish these laws, men instead of politicians should be sent to legislatures; men instead of grafters should be elected to office, and especially should there be cultivated in the common conscience higher ideals of business and social life. There is no economic ill from which the people suffer that is not directly due to the presence of bad laws. Atolish them. Change a system that taxes enterprise and thrift and offers a premium to idleness and dishonesty.—*The Chancellor, Omaha, Nebraska.*

A-Livin' Along!

Some folks they keep huntin' for sorrow;

They sigh if they're right or they're wrong;

But this day's as good as tomorrow,
So I jest keep a-livin' along.

I jest keep a-livin' along,

I jest keep a-singin' a song,

There's no use to sigh

While the sun's in the sky;

So I jest keep a-livin' along.

When the Lord made the world, was I in it

To give him directions? He knowed I wouldn't know how to begin it.

Bein' nothin' but dust by the road.

So I jest keep a livin' along,
And I can't say the Lord's work is wrong;

I never will sigh

While he's runnin' the sky;

I jest keep a-livin' along.

I'm thankful for sun and for showers;

The Lord makes the winter an

May;

An' he'd hide all the graves with his flowers

If folks didn't weed 'em away!

So I jest keep a-livin' along,
Still thankful for sunlight and song;

I know, when it's snowin',

God's roses are growin'.

So I jest keep a-livin' along!

—*Frank L. Stanton*

Whenever you are angry be assured that it is not only a present evil, but that you have increased a habit.—*Epictetus.*

HEALTH AND HYGIENE

Some Interesting Facts About Germs.

How They Live, Multiply and How They May Be Destroyed.

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It is now pretty well known to every one that most of the diseases which afflict suffering mankind are due to the growth of minute organisms in the blood and tissues. This was guessed a long while before there were microscopes powerful enough to reveal the organisms.

At that time a man who was ill was said to be afflicted by "humors." Later on it became the general theory that many diseases were caused by "ferments," and such maladies were called zymotic. Today it is known that these "ferments" are actually exceedingly small bodies of vegetable or animal substance.

It may surprise many persons to learn that the bacillus of tuberculosis and the germ of diphtheria are not minute worms or insects, but microscopic vegetables. They are, indeed, very near the border line between the kingdom of animals and the kingdom of plants, but in all their essential characteristics they resemble a rose-bush a great deal more than they resemble a fish. So all true bacteria are classed as vegetable, despite the fact that many of them are capable of swimming about and not a few perpetuate their species by a device closely resembling the laying of eggs.

Divided Into Three Families.

In general all bacteria are divided into three families—the cocci, the bacilli, and the spirilla. The cocci appear under the microscope as dark specks of no particular shape, though

usually their general effect is that of rotundity. They vary in diameter from 1-50,000th to 1-12,500th of an inch and each one is commonly enclosed in a small transparent capsule of gelatinous matter.

Sometimes the cocci float about in the blood separately, but more often they combine in more or less regular ways. Often, for instance, they are encountered in long chains, the capsules of one sticking to the capsules of its immediate neighbors.

When they are so found they are called streptococci. At other times the cocci form irregular masses, much like bunches of grapes. When they do so they are called staphylococci. Again they often float about in pairs, and in that case they are called diplococci.

The bacilli appear under the microscope not as round specks, but as long rods or cylinders, with rounded or square ends. They are usually about 1-25000ths of an inch in length. The minute organism which causes tuberculosis is the most familiar of the bacilli.

Is Infinitesimally Small.

It is comparatively thin—about 1-75000th of an inch across—and under the microscope it has somewhat the appearance of the little silk threads in a dollar bill. In length it varies from 1-6000th to 1-9000th of an inch. Other common bacilli are those which cause diphtheria, leprosy, typhoid fever and the deadly cattle disease anthrax.

The spirilla consist of little filaments of a spiral or curved shape. Some are long and quite elaborate in their convolutions, but others are small and short and greatly resemble

commas. The cholera microbe is a spirillum. Another is the bacterium of relapsing fever.

It may be wonderful how bacteriologists find it possible to observe with any degree of accuracy organisms of such small size, but as a matter of fact the modern microscope makes it easy to see them. The average microscope magnifies 1,900 diameters, and so enlarges a coccus of one twenty-five thousandth of an inch in thickness to 1-25th of an inch. It is obvious that an object appearing to be 1-25th of an inch in diameter is very easily seen and studied.

A greater difficulty lies in the fact that most bacteria are colorless and transparent. This makes it exceedingly difficult to see more than their dim outlines, but the difficulty is got around by dyeing them with aniline dyes. The pneumococcus, for example, is very hard to see in its natural state, but if the slide on which it is placed is flooded with a solution of methylene blue, carbol fuchsin or some other stain, the cocci take up a good deal of the pigment and show up quite clearly against the transparent glass upon which they lie.

In nature bacteria of different species frequently grow together, and so when the bacteriologist wants to study one species at his leisure he must separate it from the others. This is done by making what is called a culture upon some appropriate medium—the gelatinous juice of seaweed, the serum of blood or something of the sort. This culture is a sort of seed bed, and it is possible to so prepare it that one species or germ will grow upon it rapidly while another will languish or perish.

All sorts of conditions influence the growth of bacteria. Some, for ex-

ample, are like human beings and cannot live without oxygen. These are called obligatory aerobes. Others are killed by oxygen and so have to be grown in some medium from which air may be excluded. These are called obligatory anaerobes.

Again, there are varieties which regard the presence of or absence of oxygen with indifference. These are called facultative anaerobes. It is necessary before an attempt is made to cultivate a given bacterium that its liking or dislike for air be determined.

Inasmuch as men study human diseases solely for the purpose of devising means of curing them it is plain that the quick and certain slaughter of bacteria is a matter worthy elaborate investigation. Some species are exceedingly tenacious of life, but all, in one way or another, may be killed.

There is, for instance, the tubercle bacillus, which resists drying for two months and is able to live in the air, as a sort of fine powder, for weeks. When completely dried these tough little organisms can resist a temperature of 212 degrees Fahrenheit—the boiling point—for an hour, and a temperature of 10 degrees below freezing for the same length of time.

The gastric juice of the stomach, which kills most germs quickly, has no appreciable effect on them, and many common antiseptics fail to kill them. But there is one thing—carbolic acid—which disposes of them in short order. Drop a 5 per cent solution of the acid upon them and they die in less than a minute. Direct sunlight also kills them rapidly.

The knowledge of these facts enables us to make intelligent efforts to stop the spread of tuberculosis. Because we know that the germs when dried live a long while we warn

consumptives to avoid expectorating in public places. By the same token we know that if consumptives discharge their sputum into receptacles in which a small quantity of carbolic acid is placed they will run no risk of infecting persons around them.

In general, direct sunlight is one of the most effective germicides. But it is often difficult or impossible to employ it, and so a great many chemical substances are used as substitutes. Carbolic acid, as we have seen, is one of them. Mercuric chloride—corrosive sublimate—is another. A solution of one part of mercuric chloride to a thousand parts of water is fatal within a few minutes to the great majority of germs.

Germs are so low in the scale of creation that most of them have no sex. They perpetuate their species, as a rule, by the simple process of dividing into two parts, each of which afterward becomes a full fledged germ.

A bacterium often reaches maturity and begins to divide twenty minutes after it is born. As a result all germs multiply with amazing rapidity and the descendants of one individual in twenty-four hours may number 17,000,000. Some germs, of course, increase much more slowly. One of these fortunately is the tubercle bacilli.

Those bacteria which do not multiply by division produce a thing called a spore, which may be called, for the sake of clearness, a rude sort of egg. The spore first appears as a minute granule in the body of the bacterium. Later it grows and is cast off, and at some subsequent time it develops into a bacterium itself.

At present comparatively little is known about this process, but investigations are under way all over the

world, and before long, no doubt, it will be possible to kill malaria spores as effectively as we now kill malaria germs.

To live long is to live well. Grieve not that your days are few upon the land of the so-called living. The God that gave you life made it short that it might be a greater blessing. Strive not to live as long as you can, but rather as long as you ought. So long as you are useful to others, so long as your earthly presence means to them daily counsel and solace, so long do you owe it as a duty to yourself and God to prolong your days by living well within the laws that Nature has designated as her own. Dwell in harmony with life and you will find all life to be a peaceful dream.—*Voltaire*.

* * *

Health Facts.

Herald of the Golden Age, London.

"The first muscles that give way in old age are the waist muscles: those of the abdomen, sides and back, then the heart, stomach and liver are crowded and cannot functionate properly, then the body becomes bent and more or less rigid—all of which may be avoided or corrected by beginning NOW.

"The best exercises ever discovered for this purpose are the three given herewith. These exercises will be designated as Bowing, Sidewise Bending, and Liver Squeezer. These are beneficial, alike, to both men and women.

"The writer can testify to the efficacy of what he calls his three *pet* exercises. He has never missed a morning in many, many years, even when on a train all night, or when arising at any hour of the early morn-

ing to 'make a train,' never missed bowing fifty times, (touching the knuckles of the closing hands to the floor without bending the knees), bending sidewise twenty-five times and taking the liver squeezer fifteen times.

"As a word of encouragement let it be said that if you will take these exercises *daily* the requisite number of times, and, when possible, follow the same with a bath (preferably, cold) you will remove or prevent constipation (the cause of appendicitis), cure indigestion, banish headaches, stir up a torpid liver, reduce or enlarge hips and abdomen to normal measurements, and prevent or remove stiffness and rigidity of the waist muscles."

* * *

"Say *good-by* to every morsel of food that passes your lips. Say it as if you mean it, not as a *Patti* farewell, but with a confidence that you will never hear from it again. But, beware, do not let your stomach get it until the first miller, the mouth, is through with it. Also be happy and cheerful as you eat, for a sour countenance causeth a sour stomach."

* * *

"The drinking of distilled water (or fresh buttermilk) will keep the veins and arteries so supple and free-running that there will be no clogging up, no deposit of irritating and calcareous matter around the joints, nor of poisonous waste in the muscles. It is the stiffening and narrowing of the blood vessels which bring on old age. This condition may be postponed anywhere from ten to twenty years by the free use of either distilled water or buttermilk."

Why should we wear black for the guests of God?—*Ruskin*.

Would you remain always young, and would you carry all joy and bouyancy of yours into your maturer years? Then have care concerning but one thing—how you live in you thought world.—*R. W. Trine*.

* * *

How to Cure Bad Habits.

From Eternal Progress.

A habit is a subconscious desire; a desire that has become second nature so to speak, and is therefore self-acting.

All subconscious desires are self-acting; they act upon suggestions from without, or from imagination, but do not respond to the will. The attempt to break a habit by using will-force is a waste of time, as the will does not directly reach a subconscious desire.

The will must act upon consciousness and promote the creation of a new desire to counteract the one that has become a habit.

Some habits become active periodically; proving that the subconscious mind can be exact as to time. Other habits act only when aroused by suggestion. Consequently, the first essential is to determine to what class the habits belong that you wish to remove.

Habits that are aroused by suggestions can be removed only by a subconscious state that neutralizes the effects of the suggestion.

To illustrate, we will take a case where the desire for liquor becomes overpowering whenever the person passes a saloon, or whenever liquor is talked about or thought of.

To overcome such a desire, impress the subconscious daily with the feeling that all desire for liquor shall

absolutely disappear whenever liquor is seen, heard or thought of.

It is possible to make this feeling of repulsion so strong that you actually become sick at the very smell of liquor; though this, however, is not necessary; but the fact that this can easily be done, proves what a power there is in the subconscious mind.

The subconscious should be trained to stand guard, so to speak, and be ready with a strong desire to have nothing to do with intoxicants at every moment when there is a temptation to drink.

Habits that become active, regularly, at certain periods, can be removed by taking note of the exact time, and impressing the subconscious to be on hand at that time with an entirely different desire.

It is therefore a good plan to gain such perfect control of the subconscious cause of your habits that you can change them at any time; in fact, this is absolutely necessary if we would remain in perfect mental freedom.



Healed by Correct Breathing.

A young woman was restored to good health, after years of invalidism, by correct breathing, and by taking certain exercises systematically. She was told by a famous physician that her heart had lost its rhythm; that her pulse was thready, and that, until this was corrected, she could not hope to be well. A friend of her family, remarking her short, unequal breathing, suggested that if this was corrected she would regain her health. At first, neither the young woman nor her friends were inclined to attach much import-

ance to his opinion. But as it was urged that it could do no harm, she decided to give the system of breathing a trial.

The directions were that, on waking in the morning, the young woman should lie for a few minutes and breathe by expanding the abdomen, then drawing the breath up to the chest while counting seven, and expel it with the abdomen contracted while counting nine. In this way the lungs were fully expanded. One by one exercises were added to the correct breathing, which vitalized each area of her body. This, together with proper exercise of each part of the body and hygienic eating, accomplished what specialists could not, and her sallow, hollow cheeks became round and red, her lips smiling, and her eyes bright.—*By Antonette Von Hoesen in Harper's Bazar.*



How to Get Pure Milk.

A very important article of the month is "Rochester's Pure Milk Campaign," by Samuel Hopkins Adams in the June McClure's, in which Adams describes Rochester's pure milk campaign that began ten years ago and resulted last year, with its municipal supply of pure milk, in the saving of the lives of one hundred and fifty children under five years of age, at a cost to the city of Rochester of about seven dollars and a half per human life.

"It is a cheaper price for that commodity than any economic statistician (since Malthus) has ventured to set. To preserve life at so insignificant an expense is perhaps the most expert specific achievement of modern American hygiene. In establishing such a standard Rochester has set an

example for other communities to ponder, to take pattern by, as in time all our cities must, to improve upon as, happily, some of our cities in the fullness of time may.

"The life saving is accomplished by furnishing pure milk. Not sterilized milk; not pasteurized milk; not any kind of otherwise-ized, baked, boiled or metamorphosed milk at all, but just pure, clean milk furnished to young children in place of foul, diseased, poisoned milk." And Mr. Adams tells in his instructive article how the Rochester system was evolved, and gives figures and statements that graphically prove how simple a problem is pure milk—and a municipal supply, at that, when a health bureau goes at the problem in the right manner. That the importance of Rochester's success is recognized widely is shown by the facts that technical points are being widely furnished in response to requests by the Rochester Health Bureau, which has already become a radiating educational influence, and at the present time the Rochester plan seems likely to be followed by other cities.

"Compared with any other law, I hold in higher dignity and most awful significance the law of the descent of inheritance; of pre-natal influence; of the determining of destiny before a human being has ever known an independent heart-beat, or an intelligent volition. I believe that all reforms have their root here, and that a wiser, more thoughtful age, not very far distant either, will stand aghast as it reads of the madness of the present dance of delusion and death in respect of the right of every child to be well born."—*Miss Frances E. Willard.*

Blessed are the Happiness Makers.
Blessed are they who know how to
shine on one's gloom with their cheer.
—*Henry Ward Beecher.*



If I Knew.

If I knew the box that was large
enough

To hold all the frowns I meet,
I would like to gather them every one,
From nursery, school and street;
Then, folding and holding, I'd pack
them in

And turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

If I knew the box where the smiles
are kept,

No matter how large the key,
Or strong the bolt, I would try so
hard—

'Twould open, I know for me.
Then over the land and sea broadcast
I'd scatter the smiles to play.
That the children's faces might hold
them fast

For many and many a day.

—*The Chancellor, Omaha, Neb.*



A New View.

In our modern (?) spiritual researches we are merely finding the extraordinaries of the ordinary—God in everything. All the things that before we looked at superficially we are now looking at scrutinizingly, and finding many beautiful mysteries.

Activities that were drudgeries are now rhythmically performed divine services. Just the simple consciousness of everyday life is an entrance through the pearly gates of heaven.—*The Individualist.*

CONTRIBUTIONS

Suggestion in Relation to the Mental, Emotive and Spiritual Activities.

BY LEON ELBERT LANDONE.

Article 2.

In the article of last May I presented to you ideas in regard to the broader meaning of suggestion, and secondly, regarding the specific or technical use of the word. As far as these articles are concerned, we shall use the word in its limited or restricted sense entirely. In other words, a suggestion will be that which will influence the activities of another individual, either through ideas, feelings or impulses awakened by the thoughts, words, attitudes or actions of one's self or another individual.

In the last article, we also discussed the subject of brain evolution, in order that you might know just how a suggestion acts upon a brain center, and why it is able to produce certain activities within the individual which have never before been expressed in the individual's lifetime.

Suggestion is the basis of most of our cures, even in the *materia medica* schools, in mental science, faith cures, prayer cure, shrine cures, and Christian Science cures. In *materia medica*, even the giving of drugs suggests to the patient certain results, and in many cases the attitude of the physician and his advice to the patient produce more direct and beneficial results than does the action of the drug itself.

The mental scientist who advises his patient to relax and allow the vibratory forces to radiate through his body suggests to the patient the pos-

sibility of the vibratory forces producing changes in the body during the relaxation, which otherwise could not take place. The mental scientist or magnetic healer, who lays his hands upon the individual's head, or upon the afflicted portion of the body, by his very action and attitude, even without the use of words, suggests to the patient that certain forces are radiating from his hands through the body of the individual, accomplishing certain results in the remedying of the present conditions.

The mental scientist who gives an absent treatment may have suggested previously, by special arrangement either orally or in writing, that the treatment would be given; and the thought-force of the person giving the treatment radiates from his brain structure, and is sometimes received by brain centers of the person who is being treated. This is telepathy; but the effect upon the individual treated is due to the suggestion aroused in the brain structure and hence brought into consciousness by the stimulating effect of the vibratory force transmitted from the person treating to the person treated.

The individual who for months saves his money and makes a long journey to a shrine has suggested to himself by every single effort he has made, in preparing for and getting to the shrine, that in some way, some influence would come to him because of his presence near the shrine, which would remedy the abnormal conditions existing within his body.

The Christian Science practitioner, who teaches the patient, and instructs him that there is no body, that there is nothing but good, that Divine Mind is all that exists, and

that, therefore, no diseased condition ever could or can exist, is arousing, by suggesting ideal conditions, images of great faith, great hope, and absolute perfectness, which will change the chemical condition of the body, and very often remedy the conditions which the patient desires to change.

Suggestion, even in its limited sense, is the practical basis of all forms of cure.

Nearly all practitioners, whether they use suggestion for the purpose of curing the body, increasing the activity of the intellect, strengthening the will, or developing the moral and spiritual nature, depend upon *thought* as the basis of suggestion.

Now suggestion acts in this way, and it makes no difference whether the suggestion be by act, attitude, word or thought. The result of a suggestion is that it arouses a conscious or unconscious mental attitude on the part of the person to whom the suggestion is given. This mental attitude is a state of consciousness or state of unconscious activity in one or more of the brain centers of the individual to whom the suggestion is given. This state of consciousness in the brain center radiates its own vibratory energy along the nerve paths out from the brain center to the connecting tissues and organs of the body.

If Mr. A. is suggesting to the consciousness of Mr. B., either by act, word or thought, his action, perceived through the senses of motion, direction and pressure, or his words perceived either through the eye or the ear, or his thought vibration received telepathically, arouses certain brain centers in the mind brain of Mr. B.

Now the point I wish to make is this,—the thought of Mr. A., or the suggestions carried by the word or

sentence, or by the actions of Mr. A., do not radiate any force from the brain center of Mr. B. The force which radiates from the brain center in the brain of Mr. B. is the vibratory forces of his own mental consciousness, or unconscious activity. In other words, I may, by absent treatment, send thought-force so as to arouse in a certain brain center in a patient; but all I can do is to arouse that brain center. That brain center cannot possibly take my mind-energy and radiate it along the nerves going out from that brain center. It can only radiate its own energy.

This means it is absolutely impossible to arouse a brain center in another individual so that any special form of activity is carried on, unless that entire activity is already embodied in the brain structure which is stimulated by the suggestion.

If the brain center is undeveloped, the suggestion may be very strong, but the result of the suggestion will necessarily be a mild activity. In other cases, the suggestion may be very weak, and yet the resulting activity very decided. It would be impossible for the thought of the suggestionist to arouse any brain center to activity unless that brain center were especially adapted, consciously or unconsciously, to respond to just that type of thought.

A telegraphic instrument, designed to receive messages by means of currents sent over a wire, cannot receive messages sent from a wireless instrument. An instrument for receiving wireless telegrams cannot receive messages from the sending instrument, unless the two are mutually adjusted. Bear this in mind—I wish to apply it in the next two or three paragraphs.

Man has a three-fold nature, judg-

ing man from the view-point of the vibratory forces. He has a mental activity, an emotional activity, and a spiritual activity. These forces embody within the brain centers, radiate along the nerves, and bring the muscular and organic tissues into action. There is such a thing as physical activity, but no such thing as physical force. That manifestation which we call physical force is the radiation of mental, emotive, or spiritual forces through the muscular tissue.

We do not often discriminate as definitely as we should in regard to these three forces, and the effects of each upon the physical tissue and the life of the physical form. We do not attempt to use heat in the place of sound, or sound in the place of electricity, or electricity in the place of color; because we have studied these forces for decades, and have learned to know definitely the different results produced by the action of these forces upon matter.

We have not, however, studied the differences between the mental and the emotive, or the emotive and the spiritual forces; and hence we often confuse them in their functions, and this confusion is just as great, and produces just as detrimental effects, as would result from a combination and confusion in the use of sound, heat, color and electricity.

Thought is an irritant, separator, stimulant and repressor; emotion is a freeing, outward-moving force, which always attracts; while spirituality is an impulsive, impelling, combining force, which always unites substances or forces when not repressed in its activity.

Now let us turn back to the subject of suggestion. You can produce sound waves in a substance most easily by radiating sound-waves to it

and through it. You can produce heat in a substance most easily by radiating heat-rays through it; and color can be radiated through a substance most easily by radiating color waves to the transparent material. Yet, when we come to suggestion, we seek to arouse emotional functioning and spiritual functioning by thought-suggestions. Thought-suggestions should be used to arouse only mental conditions. Emotive suggestions should be used to arouse emotive conditions; and spiritual suggestions or forces, to arouse spiritual conditions.

Thought—as I have said before—is a stimulator, irritator, and repressor. When it is used to arouse the higher emotive functionings, upon which good health and good morals depend, and the higher conscious functionings upon which spirituality depends, it produces effects decidedly detrimental, although it may be able to produce decidedly beneficial effects in awakening mental brain centers to consciousness.

In the third article of this series, I shall show you how thought acts as an irritator, stimulator or repressor, and what effect such suggestions have upon the brain centers of dogs, hens, etc., when the suggestions have been continued for any length of time.

In the fourth article, I shall treat of mental suggestion and its effect upon the brain centers of various psychics, mental practitioners, etc., who have employed suggestive, hypnotic or concentrative methods, for any special length of time.

* * *

A Little Lesson from a Little Prisoner.

By Preston Bradley, Linden, Mich.

He was in the boiler-house, dingy, black and hot. How he got there I

do not know unless he darted in while one of the men were carrying in a wheelbarrow load of coal. The room was enveloped in semi-darkness. And as he was a lover of light and sunshine he immediately darted toward the dingy window. Poor little butterfly! How I did pity him! The beauty of his tiny body enraptured me. His wings of velvet, streaked with regular lines of gold, were dotted with crimson. How they did quiver and tremble as he beat against the glass! After making several attempts to break the barrier between him and freedom he fell a little fluttering, throbbing failure in a pile of soot on the sill of the window. Had he given up the struggle? I watched him for a moment. Yes, I think he has, or perhaps he is just thinking of a new method to regain his freedom. I imagine him sorrowing, as best his little heart is capable, for leaving the sunshine, the flowers and more than all the freedom to follow the inclinations of his curiosity. Alas! it made him a prisoner. But it's a lesson to you and me. I tried to catch him. How he did resist my efforts, as if to say, "What new danger now threatens me? Is it not enough to be a prisoner without having some monster to torment me?" Fine tiny particles of soot now cover his once exquisite body. Little did he realize that I was endeavoring to carry him back to his heaven. Another lesson. Sometimes as prisoners in the darkness of our ignorance we resist the efforts exerted to bring us to our freedom where we can bask in the sunshine and warmth of a higher and nobler existence. Finally I pressed his wings together carefully and carrying him through the door, past the men who were carrying coal, out into God's-out-of-doors, I opened my fin-

gers. A slight tremor of his wings—a dart—a swerve—and he was gone. I could only see a little speck flitting away yonder. How is it with us? If we are bound down, prisoners in darkness, entombed in despair, dissatisfied with our condition, let us not be foolish enough to think that those who are pointing us to a grander life mean to harm us. As the little butterfly is now probably telling his companions of an ugly monster who gave him back to the out-of-doors, with a tone of thanksgiving, so we can look back with gratitude to forces and people who affected our existence and led us to live in the fullness of God's measure. Only as we have been prisoners can we appreciate freedom.



Truth vs. Shams.

BY MADAM DU BOIS.

If New Thought stands for anything, it stands for truth. If it is at all practical, it means living truth every day. It takes courage to be true to one's self at all times and in all places; but sincerity is the main-spring of a perfect character. Let us be real; have lofty ideals, live up to them and not be afraid to admit them at whatever cost.

"By thine own soul's law learn to live."

Be true to the truth that is within you. If you go back into yourself in the silence you will know the truth that shall set you free. If you are sincere there is no danger but what your standard of truth will be right.

"And if men thwart thee, take no heed;"

The babble of tongues is but for a day for you and then men go on and find others to persecute, who, perchance, have dared to be true to themselves and to their God. Your

soul has developed through this very persecution. So

"If men hate thee, have no care;"

Hatred returns to the sender with interest.

"Sing thou thy song and do thy deed."

Your song; your deed—according to your own heart's gladness and in your own way of doing good. Then you will sing the song and do the deed of the truth that is in you.

"Hope thou thy hope and pray thy prayer."

Your hope; your prayer—a hope unbiased by the opinions of others; a prayer according to your own heart's longing.

Oh, for more men like Crapsey, with the courage of their convictions! There are preachers in the pulpit and people in the pews, who, if they were honest with themselves and with their fellow men, would not be there. Many good, saintly ministers of the Gospel no longer believe the creeds that their own denominations stand for; many people do not now believe what they listen to from the pew—their lives prove this to the unbeliever! But they both lack courage, and the result is hypocrisy. The awakened soul serves God through love and not through fear. Give us more Christian New Thoughters; fewer cranks and no hypocrites.

The fact that more than twenty bankers are in the Ohio penitentiary, and not one printer, tells of the relative honesty of the printer of today—and tells more, for there are ten printers in the land to one banker. It shows us that the most common and most dangerous crimes of today are not being committed by the world's workers.—*Albert Hubbard.*

Few men suspect how much mere talk fritters away spiritual energy—that which should be spent in action, spends itself in words. Hence he who restrains that love of talk lays up a fund of spiritual strength.—*F. W. Robertson.*

* * *

Resolved.

By Amanda K. Glen.

That I think twice before I speak.

Then when I do speak it will be gently.

That my thoughts of others are noble and just.

That I condemn no one.

That I help others to help themselves.

That I give encouragement.

That I speak of health, happiness and success.

That I love all, beauty and hate, all vileness.

That I respect others as myself.

That I develop strength and patience.

That I love each one—even the creeping things of earth.

That I breathe with deep, healthful thoughts.

That I eat pure food, slowly and reposefully.

That I become filled with knowledge and wisdom from life's lessons.

That I am free, fear not, and am steadfast.

That I love all my fellow men and believe in co-operation and brotherhood.

The door between us and heaven cannot be open while that between us and our fellowmen is shut.—*Success.*

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.
—Lowell.

A Communication Received Under the White Veil.

From the Hindu Adept, Bia Srama Krishna, to the Students of the Yogi and the Swani.

Translated by H. E. C.

KARMA.

A man is of value more or less, according to whether he has found and conformed in greater or less degree to his Karma.

The word Karma has been translated "work." This is but a crude translation. In the original tongue the word means:

"The process of storing in the soul such knowledge of the formulas of all things within its allotted scope, that the soul becomes a treasure house of source; that is, it can at will produce any desired condition, within the lines laid down by the higher law of destiny, holding within itself the creative power and the knowledge of how to use it, or apply it."

The limitation referred to as "allotted scope" means, not a general limitation, but what may be called a temporary limitation, that is, the scope of a soul is temporarily limited, between certain lines which exist during "one time," or one life in a human body. What the limitations of the broad or general scope of the soul, when free from the earthly body, or in other words, to attempt to convey to human intelligence either the extent of the freedom of a soul in the astral or the nature of its limitations, is like delivering a lecture on the beauties of the integral calculus to a little red ant,—even if there were

a medium of thought exchange, between the two.

A part of this process of Karma renders it necessary that the divine soul shall be confined in a human body, just as we compel a child who detests lessons to go to school and learn the lessons which it would never learn if free to roam at will, unfettered by any rules or limitations; and as with the child, so with the soul. The child's lessons serve to store up in its mind facts from which the child can draw results to suit his varying needs. A sufficient number of lessons causes the mind that finally yields to their influence to take an attitude toward intelligence called education. So, many human lessons cause the soul to take an attitude toward Higher Intelligence called Enlightenment.

Complete enlightenment means emancipation; gaining the soul vision, where the soul reads the answer to the human problem in individuality which it has been set to solve. Then lost intelligence become "short-circuited" (or turn on itself), the "fuse" melts (or the brain becomes "insulated"), and the circuit is broken and shunted into the grand circuit again, until sufficient glamour is restored to insure the soul against premature "Nirvana." Let me explain that premature Nirvana would be like getting up at seven a. m. and going back to bed at eight a. m., hungry. Nirvana properly attained is like going to bed after a hard day's work, with a stomach properly filled with nourishing food.

Now just a few words about Nirvana.

NIRVANA.

A child goes out into the woods and gets lost and is afraid, and, swoons. That is the understanding, most of the people of the Western Hemis-

phere have always had of Nirvana. A philosopher loses himself in the woods, is enraptured, sinks into a trance and writes Thanatopsis. That is Nirvana as it should be understood.

When a soul has become, by successive lessons in Karma, a perfectly rounded sphere, stored with many treasure chambers of sources, there exists within that sphere, in the very center, an inner chamber into which the ego may retire, and as the state of bliss then enjoyed by the ego has no parallel within the range of human reason, the word Nirvana has been crudely translated "Nothingness." But it really means, in the original tongue: "Nothing that eye hath seen nor ear heard." Another translation is, "Incomprehensible glory." But the best translation of all, is, "Nothing like it." It is so far removed from mere human intelligence, that, to us in our present state, the state of Nirvana seems like nothing.

But when we arrive at Nirvana we see that nothing is everything. That is, what is nothing to human reason is everything to Divine reason.

"How do you know this? Have you been there?" someone asks me. I answer "Put that among the mysteries for now. Some day you will know."

Salaam.

Let love rule your heart,
And no evil can come within.

—Mabel L. Leonard.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments.—*Kelty*.

If there is one person to whom you feel dislike, that is the person of whom you ought never to speak.—*R. Cecil*.

Shun idleness, it is the rust that attaches itself to the most brilliant metals.—*Voltaire*.

"You never can tell what your thoughts will do

In bringing you hate or love;
For thoughts are things, and their airy wings

Are swifter than carrier doves.
They follow the law of the universe,—

Each thing must create its kind;
And they speed o'er the track to bring you back

Whatever went out from your mind."

* * *

Mystery.

A Sermon Delivered by Mrs. Margaret Le Grange, Pastor of the New Thought Church, Detroit, Mich.

There should be no fear and trembling when we approach God. Our relations with him should be close and intimate. We should go to him with our troubles as to a loving father. Therefore it is our duty to tear away all the barriers between him and us.

The first stronghold I shall call to your attention is Mystery. Of all the barriers which lie between man and a perfect understanding of the eternal power the most serious is abstruse mystery. Mystery deals with the present and the past, but seldom penetrates the future. The last is left to religion.

There is mystery in everything, in

our very being, in the brutes of the forest and in the flowers of the field. The results themselves are not mysterious, for we see them, but the mystery lies in the process by which those results are produced, the cause back of the effect. The fact of being is not clouded, but only the manner of being.

When we can look beyond the boundary of thought, there we shall find no mystery. To love God is the most desirable thing in the world and to love him a knowledge of him is absolutely necessary. One cannot come into too familiar association with his maker.

We need only to look upon ourselves, the plants, the sunlight and the stars to become conscious of a cause behind it all. Let me repeat: within religion there can be no mystery. Mystery is simply a form of superstition which man places there in seeking to define the priceless jewel he possesses. We claim to seek one thing while we are actually seeking another, but where the mind is, that which we seek shall manifest itself. And yet there are men and women today who are living in the environment of mystery. I beseech you rend the evil of mystery and be free from superstition and error, no matter what the consequences. It may mean the sacrifice of friendships, but what of that? We are seeking the eternal truth.

Let us now speak of some of the mysteries that have been engrafted into the accepted teachings of the time. First is the mystery of creation. I want to ask you a question and I want you to answer it honestly, for your own sakes, not for the sake of others. It is our first duty to be honest to ourselves. Can you accept the theory of creation which requires

an Adam and an Eve, a serpent and a redeemer? If you do, then you must believe that the innumerable other planets must have the same redeemer who would have no time for anything but being immaculately conceived, born of a virgin and crucified in rapid succession.

Another mystery is that of the flood. This has caused the waste of more gray matter than anything else in the world. The theory is that the whole world had multiplied, but had wandered away so far from the path of rectitude that the Lord felt called upon to destroy it, so he sent a flood which lasted 40 days and 40 nights and covered the highest mountain. Do you realize what that means? In order to cover Mount Everest, which is the highest mountain on the globe, there would have to be a fall of 725 feet of water a day, 30 feet an hour and six feet a minute. Do you believe that? I don't.

And how about the ark? Think of the number of animals that had to be crowded into it. Its length was to be 300 cubits, its breadth 50 cubits and its height 30 cubits. That is 545 feet long, 91 feet wide and 54½ feet high.

Noah was ordered to take of the clean animals by seven, male and female, and of the unclean animals by twos, also male and female. There were 40,000 different species of mammals alone and some 2,000,000 species of bugs, and 12,000 species of birds, and 25,000 species of reptiles. Wouldn't that ark make a splendid menagerie? How would you like to live in it 729 days? Then what difficulty in the construction of the ark, considering there were no sawmills in those days.

We need not wonder that Noah was a hundred years putting it together. And what trouble he must

have had getting his menagerie collected together. How was he to get the different species of whales into the ark? What a delightful time the polar bears would have of it coming down into the temperate zone.

Think for a minute what it must have cost Noah to feed the animals. Consult Barnum & Bailey and learn from them the expense attending such an enterprise. Then there are the bacteria. Think what a time Noah must have had catching them, and what a knowledge of natural history and bacteriology he must have possessed. Did he know all the different species by name? No, my friends, it won't do—we cannot believe the mystery of the flood.

The next mystery is the standing still of the sun upon Gideon and of the moon in the valley for Joshua. Do you believe that mystery? If you do, why is it that the story of that wonderful event is recorded in but one small book? The whole world would have known it, unless Joshua carried the sun and moon in his pocket.

Now let us consider Jonah and the whale. At first we were told that Jonah was swallowed by the whale. You have all heard it in Sunday schools. But somebody examined a whale and found out that it was a physical impossibility for it to swallow a man. So they said it was a shark. That would not do either, for an examination of the mouth of a shark proved that, had that fish swallowed Jonah, he would have gone into the stomach in the form of mince meat. At last they said Jonah sought refuge in the lips of a whale. Knowing the habits of the whale, we must believe that Jonah found it very difficult to keep from slipping

out of the lips. And during all this time Jonah prayed in the stomach of the whale, or the lip. Well, if you can swallow that you can swallow anything. But to return once more to the ark. The rainbow is said to be the promise of God that he won't send any more floods. Now they had in the ark the musk ox and the fragrant skunk. Now, when Noah went down from the ark he sacrificed clean animals to the Lord. Do you believe that the Lord was so well pleased with the sweet savor of the sacrifice that he put a rainbow in the heavens and promised not to send another flood?

Now we come to the mystery of the birth of Christ and the immaculate conception. Do you believe that? I don't. I would not want to believe that God, the father, could so far forget himself and ignore the sacred relations of mother and child as to prostitute a daughter of his own. I do not believe it, and no man who respects manhood and the purity of womanhood can believe it.

We are told that Christ died upon the cross in order to save us from our sins, the sins that caused Adam's fall, and yet humanity has grown shorter lived since that time. The moment we believe one man can atone for the sins of another, we find the whole theory of right and wrong is made null.

Do you believe all those things? I don't, and what is more, I don't believe anybody down deep in his heart believes them. So long as there is love and devotion in this world, such things cannot stand the test. During the great civil war which almost tore this nation asunder and mothers' hearts were so rent with suffering for their boys at the front that drops of blood appeared on

their foreheads, many a man who professed Christ sent a substitute to the war and many a non-believer fell in the heat of battle. Why should the Christian, tell me, be afraid to die and the other not afraid to die? The man who really knows he is saved would welcome death.

I don't believe the orthodox ministers who preach this unnatural doctrine believe in it, for they have hearts like ours and their hearts beat as true.

I cannot conceive of a human without love. Love forms the classic sculpture and paints the beautiful picture. Love makes contented hearts and builds firesides. Do you believe it possible for a heaven where the mother will forget her children or the husband his wife? I don't. You have, perhaps, seen an old woman bowed down with the weight of years and her hair silvered with the touch of time, cherish a faded flower which a lover in times gone by had placed in her hands. If love can exist here surrounded by all the transitory vines of adversity and survive the test of time, don't you believe it will be the leading feature in the days to come?

Theologians tell us that the great characters of this world, who have sought to put out the fires of hell, have gone to that place, and that their cries for water are heard by the saints in heaven tonight. If that is so, I wish heaven joy of her company, for I don't care to be there. You may say this borders on blasphemy, but you are the blasphemers who would have me believe those things are true.

Theology has told us one thing and experience has told us another. Outside the circle of experience you know as much about life as does your

brother or your sister. I stand for a religion which teaches me to do good, to be good, and, my dear friends, when we come into the true spirit of religion we find the doctrine necessary today is that of love and truth. Let us perchance the gospel, not of mysticism, but of humanity, which makes us truly one with one another and one with God. If you are not willing to mix with the common throng you are not ready for heaven.

Come away from all this secrecy of life. There can be no secrets; there is not a secret thought that does not imprint itself indelibly on the face. It is, therefore, better to think things and have people know it than to think things and not have people know it. Let us come out into the daylight and stop being cowards. Do you think people become angels in heaven because they are scared into it? Do you feel pride in saying you got to heaven because you were afraid? We want to do things because they are right. Let us say the things we mean and stop saying the things we don't mean. You think many good things which you neither speak nor act. Be yourselves, nothing more nor less.

Let us be true followers of the inspiration that makes home a place of mutual confidences, where love and truth prevail, and let the churches be the centers of all things that shall lift up the human race.

"I am going to see your father about you," said a teacher to a boy who had exhausted her patience.

"If you do you'll never come back."

"Why?" demanded the teacher.

"Cause pa's dead."

SELECTIONS

Fear of Phantoms.

Deep down in the heart of man there abides a firm belief in the power of the dead to walk upon the earth, and affright, if such be their pleasure, the souls of the living. Wise folks, versed in the sciences and fortified in mind against faith in aught that savors of the supernatural, laugh ideas of the kind to scorn; yet hardly one of them will dare walk alone through a graveyard in the night. Or, if one be found so bold, he will surely hasten his footsteps unable wholly to subdue the fear of sheeted specters which may rise from the grass-grown graves, or emerge from moon-lit tombs, and follow on. For, strangely enough, the dead, if not actually hostile to the living, are esteemed dangerous and dreadful to encounter.

It used to be the fashion to sweep away all such notions by saying that they had their origin in the childhood of the race, and that they sprang from fear of the unknown. This, unquestionably, was the easiest way to dispose of them, but was it fair? The subject possesses intense interest for a great majority of mankind, and, though the existence of ghosts is unproved, there is undeniably a vast deal of testimony in their behalf that deserves serious and respectful consideration. Fortunately, within the last few years the attitude of science toward the problem has altogether changed, and, actuated by a new spirit of inquiry, the wise men have been engaged, thoughtfully and without prejudice, in studying it out.

While it cannot be said that any final and definite conclusions have as yet been reached, an immense amount

of evidence has been sifted—enough to show pretty conclusively, for one point, that the traditional specter of the Cock Lane School, with clanking chain and attributes disagreeably suggestive of the grave, has no basis in fact. On the other hand, there are certain phantoms, altogether different in their characteristics, in whose behalf a mass of testimony is adduced far greater than would be required to establish complete proof in any ordinary case in a court of law. Nothing short of absolute demonstration in such a matter can be satisfactory, but the evidence in question certainly staggers incredulity.

One fear of phantoms appears to spring from a dread of the unknown, the mysterious, and the intangible. That it is a groundless terror is proven by the fact that in many thousands of cases of alleged spectral appearances subjected during the last few years to painstaking investigation, not a single instance has been found in which an injury was inflicted by the ghost upon the person or persons to whom it presented itself. So that, even if we are to accept apparitions as veritable, we ought to regard them with curiosity rather than with apprehension; and, instead of trying to avoid such supernatural visitors, we should seek an opportunity for ourselves to witness phenomena so intensely interesting. — *Lippincott's Magazine.*

"You can school yourself to desire only high class pleasures, or you can impress your mind in such a way that you enjoy the ordinary and the crude."—*C. D. Larson.*

Our Influence.

BY R. E. MARSHALL.

In The Business Philosopher.

Each and every one of us exerts some kind of an influence over the people with whom we are associated day by day. They are either uplifted by knowing us, or their higher sensibilities are jarred and their ideals lowered by their contact with us.

We have all known men—we may be fortunate enough to have one of them working with us—whose untiring energy, loyalty and optimism are a constant help and inspiration to us. The head of the department or firm may be one of these men, and if so, his silent influence is reflected in no small degree by the success of his company. Those who work with him are, consciously or unconsciously, following his example, and it is the result of his influence, as reflected in the character of those under him, which goes to make up the "atmosphere" of his institution.

This atmosphere can be felt as distinctly on entering some places of business as to come into the presence of some individuals. You step into some houses where you are immediately impressed with the air of organization, prosperity and reliability. You feel that the wheels of this business machine are guided by a master hand—this firm has your confidence. On the other hand, you enter an office where the apparent lack of system, disorder, inattention—even discourtesy—inspire a feeling of distrust. The difference lies in the heads of the firms and the influence which they have over those employed by them.

I don't believe we realize the re-

sponsibility of this power which we have over the lives of other people; we don't stop to think what may be the ultimate result of a thoughtless, inconsistent act of ours. Many an office boy, just from school, with high ideals for his future, with unlimited ambition and energy and with bright prospects for a business career, has had his right standards degraded through a commercial lie told by his employer. Perhaps in his young mind "the old man" has stood for all that was high and honorable—his ideal of the success which he wished to attain. Who can tell the consequences of that lie? The boy has drifted away, perhaps to continue lying and deceiving—extending the effects of his employer's sin, that first lie which destroyed his faith, shattered his ideal and ruined his character.

We all know what effect a pessimistic, cynical person has upon us. Coming to him, with an idea or plan which represents our best thought and effort, enthusiastic over its realization, craving sympathy and encouragement, we are met with indifference, doubt or discouragement. The few words which he utters in his skeptical disparagement of our work mean nothing to him, and yet what a chill they send to our hearts, what discouragement and hopelessness they leave in their train. Many ideas which might have been developed and made to bloom as exquisite flowers under the warm sunshine of optimism and co-operation have drooped their heads and perished before the cold winds of a negative influence.

Then there is the man who will disorganize an entire institution through his irritability and lack of self-control. Some insignificant de-

tail may serve to arouse his anger, some slight error on the part of an employee which might easily have been corrected and in future avoided by a word of caution, but the entire institution must suffer the consequences. All are "called on the carpet," all come away confused, indignant and unfitted for concentration on their tasks. The result—dissatisfaction, perhaps more serious mistakes, and a disorganized office force. What would Mr. Bluster say if he were told that on one of these days a prospective customer called him up, and that the nasty, harsh-voiced, ill-tempered treatment he received over the wire gave him a most disagreeable impression of the concern. He got neither the proper telephone connection, the information, nor the consideration he expected, and the firm of Bluster & Co. failed to get the business. The direct result of lack of self-control and its influence.

And what would Mr. Bluster think if told that this customer immediately called up his competitor, and the well-modulated voice of the telephone operator, the respectful courtesy with which his inquiries were answered and the obliging attention to his requests, prompted him to place a large order which he had intended to give to the firm which he first called up.

But we don't need illustrations to point out the effect of gentle influences. We know that when a man speaks an encouraging word or renders a bit of service, however trifling, he can never trace the consequences. Five, ten, twenty-five years later, he may hear of the result or see it evidenced by the honorable position occupied by a man who, when an office boy, received the noblest inspiration and encouragement from his first employer.

When we stop to think about it and let our minds wander over the people about us, how easily we select the few who have made our lives fuller and broader and better because of their association. There isn't one of us who wouldn't prefer to stand in the light of a help rather than a hindrance to our fellows—to bring out the best in their characters rather than the worst—but it must be that we don't wish to accept the responsibility which it would mean. Or is it because we just don't think? Whichever it may be, a little retrospection might be a good thing. If self-analysis shows up negatives in our character which repel rather than attract our acquaintances and prevent them from enjoying the real beauties of our minds and souls, a little conscientious work in self-development will set us right with the world—and with ourselves.

Henry Ward Beecher's gentle warning comes to us, "The blossom cannot tell what becomes of its odor; and no man can tell what becomes of his influence and example that roll away from him and go beyond his ken." That's a pretty good thing to think over! Let us guard our thoughts and words and actions. Let our acquaintances have occasion to be thankful for having known us.



Remarkable Growth of Christian Science in New York City.

The growth of Christian Science, one of the greatest religious phenomena of all time, has been most notable in New York City. In twenty years it has developed from the humblest beginnings to its present state of wealth and power. And this wonderful growth has been due primarily

to a woman, according to William A. Johnston, who writes on "Christian Science in New York," in the New Broadway Magazine for May.

Twenty years ago this woman preached from a cambric-covered dry goods box in a dusty, barren hall over Caswell & Massey's drug store at 578 Fifth avenue. Her loyal helpmates were there, and a few recruits, chance acquaintances gathered here and there, who came in wonderment and sat on benches and improvised chairs. The preacher was unknown to fame. She and her few associates were trifling and uninteresting atoms in the life of a great city, the trend of whose thought ran contrariwise to theirs and their belief.

Today, at the northwest corner of Ninety-sixth and Central Park West, if you happen there Wednesday or Sunday evening, or Sunday morning, you will notice a block-long line of handsome automobiles and carriages waiting before a magnificent church that cost one and one-quarter million dollars. A steady line of well-dressed people is swinging through the doors. You will find within a vast and beautiful auditorium, crowded to its doors, and its great galleries overflowing with people highly representative of the intelligence, activity, fashion and wealth of New York. And whoever you are, and whatever your belief, you will be greeted most cordially, and leave most pleased with yourself and with those whom you come to see and hear.

This is the First Church of Christ, Scientist, and the woman who built it is Mrs. Augusta E. Stetson, the woman who was sent to New York by Mary Baker G. Eddy from the "mother" church in Boston. Mrs. Stetson now occupies the large, beautiful residence directly back of the

church. It is built without of marble and brick, sumptuously furnished within, and pervaded with an air of serenity and affluence. It is one of the most beautiful and wonderful houses in New York. An approach leads directly from it to the rear door of the church, where Mrs. Stetson teaches and practices the creed of Christian Science.

Grand are the symbols of being, but that which is symbolized is greater.

Vast the created and beheld, but vaster the inward creator.

Back of the sound broods the silence; back of the gift stands the giving;

Back of the hand that receives, the thrice sensitive nerves of receiving.

—*Science and Key of Life.*

* * *

"The Bore."

BY MRS. DAN M. DAVIDSON.

In 1894 we, my husband and myself, made a trip to Eastern Canada, stopping a short time at the beautiful city of Moncton, New Brunswick. We will pass the beauty of the city and speak only of what is known as the bore.

In the northern part of the city flows a salt water river—mile wide, whose tide ebbs and flows as does the ocean. The mouth of this river is wider than the river itself at Moncton, and when the tide in the Bay of Fundy begins to rise it shoots the water up this river in a perpendicular wall. It was a clear moonlit night

when we stood on the bank and waited to see this great freak of nature. The surface of the river far below us was like one great sheet of glass, in its quietude, as far as the eye could reach, not a ripple could be seen, while the steamers lay on their ledges in low water waiting for the tide which will carry them again to sea.

Hark! in the distance we hear a noise like the far-away roar of a train of cars, only much louder. This lasted for twenty minutes, growing louder and louder, until it fairly deafened one, and when at last we could see far ahead of us a great seething, roaring mass bearing down upon us carrying death and destruction to all in its path. It turned the heart sick with fear of what might happen should it burst its bonds.

On! on it comes; nearer and nearer it draws, a mighty, roaring foaming mass from three to fifteen feet high. At the time we witnessed this great nature's wonder it was up to its limit.

It was a never-to-be forgotten sight, the great volume of water rolling over and over again, sending forth a noise that even the most deafening thunder can not equal, and the moment it passes the ear, all is again quiet and calm, as the lull after a terrific storm. Only a foaming mass of water, and its many boats, which until now had been hid from view, were left to tell the tale.

In only one other place in the world does this same freak of the tide occur, and that is in India—*From The Occult, a magazine devoted to Psychic Research and kindred*

subjects. It is edited by Mrs. Dan M. Davidson, at Detroit, Mich.

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Be What You Want to Be, Says Rev. Henry Van Dyke.

In the course of a very able address on "The Good Side of Life," delivered the other day by the Rev. Henry Van Dyke, these utterances were voiced:

It is the initial business and purpose of life to be happy, and, lest the moralist should object to this as a frivolous proposition, it may be added that it is true happiness synonymous with righteousness which is meant—the quality of happiness that manifests itself in abounding energy and good will—that radiates exhilaration and enthusiasm.

This state should be regarded as the normal one in life, and when one is below it he should inquire into the reason and see if it is a result of causes which can be removed or changed. No one has any more right to go about unhappy than he has to go about ill-bred.

A great deal of life is spent in getting ready, as is commonly understood, to live. "To scorn delights and live laborious days"—to bind one's self to an increasing and unchanging routine as Ixion to his wheel, for the sake of amassing money, that sometime, in a dim and abstract future one may begin to live, is to simply attempt building a superstructure without a foundation. Life stretches out like an endless chain, whose initial links we know not, nor yet those to come. But that we are each

day the sum of all that we ever have been is a truth as undeniable as any of exact mathematics. We cannot skip a single link for one act, one thought, one mode predetermines another.

Happiness begets happiness. Make somebody else happy and happiness comes home to yourself. Fellow-help is more important than self-help. It may easily be cultivated, and soon it becomes a condition of habit. While often precisely the same circumstances will yield delight to one and discontent to another, but no process of culture is so admirable as that which fosters the habitual mode of sunny enjoyment. No price is too great to pay for the mode of inspiration—the power to think happy thoughts, to generate and radiate joy. Draw out the money in bank if need be and invest it for nuggets of sunshine. It will yield the interest of a richer investment. Every one can acquire the habit of expecting success.

Suggest to self several times daily: I will be well, I will be happy, I will make friends, I will achieve success. Breathe deep of pure air. Walk always on the sunny side of the street. Of course every intelligent person knows there is a fundamental truth underlying this philosophy.—*Boston Transcript*.

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale*.

A German engineer claims to have discovered an efficient method of preventing the violent motion of a ship at sea. The invention consists of a kind of turbine fitted vertically to the ship's keel. When set in motion the turbine counteracts the ship's tendency to roll from side to side. An old torpedo boat was fitted with the apparatus for a trial trip in rough weather off the mouth of the Elbe. The ship rolled to the extent of nine degrees, but after the turbine was set in motion she only rolled one degree. The result was attained without any reduction of seaworthiness and the ship buoyancy was unaffected.—*Exchange*.



Strange Story of a Dream.

A correspondent sends the following anecdote, or, as he calls it, "case of thought transference," which was told him by an eminent engineer, whose name we withhold: This well known engineer had been to Bulawayo on the occasion of the opening of the railway to that place. A friend who accompanied him on the occasion contracted enteric fever and died on the homeward voyage. Half an hour before he died his hair turned perfectly white. On arriving in England the engineer went to break the news to the young man's sister. He found that not only did the lady know of the death of her brother, but she knew the time and the circumstance of the hair turning white. The engineer was requested to break the news to the father and mother as gently as possible, but to say nothing of the hair turning white. After a journey of 100 miles he found that both father and mother, whom he

saw separately, not only knew of the death of their son, but knew of his hair turning white at the time of his death. Each had had a dream, a vivid dream, at the moment of the death taking place, and each had kept his and her own counsel, and they had not spoken to each other of the dream.—*London Mail.*

* * *

About Thought Waves.

From The Lightbearer.

The English and American papers have had considerable to say of late regarding the interesting experiments of Prof. Williams of Birkenhead, England, who for a number of years past has been conducting a series of experimental investigations in the line of thought-transference, etc.

Prof. Williams is stated to have invented a number of delicate instruments which serve to register, or measure, the waves of thought, just as certain other pieces of scientific apparatus register and measure the waves of light, heat, magnetism and electricity.

In a recent interview, Prof. Williams says:

"I believe the results of my investigations into psychic phenomena open up enormous possibilities. So far my own results have been satisfactory. They have been witnessed by a number of men interested in the science. However, I look with disfavor at present upon publicity. On the advice of my medical adviser I have decided to discontinue my experiments for three months, as they naturally involve great mental strain.

"I found that when man thinks, he sets into motion a subtle current of 'thought waves' of a fine ethereal nature; these waves are adductive, and

by a certain electro mental process, which I have discovered, I found it was possible to generate them as a dynamo generates electricity.

"I also found that after this remarkable process of generation these 'thought waves' could be applied by a conscious effort of the will and be projected in the same way as Hertzian waves in wireless telegraphy, making communication possible between mind and mind through other than the known channels.

"Ether, the subtle fluid which fills space, acts as a conducting medium for 'thought waves' in the same way as it acts as a conducting medium for light waves.

"Seeing that wireless telegraphy is an established fact, and is brought about by the vibrating force of electricity, is it not reasonable to infer that thought, which is also subject to the same electrical influence, may also be transmitted from one brain to another, as a message is transmitted from station to station in wireless telegraphy? The time will come when persons will be able to communicate with each other by this method with almost the same freedom, facility and fluency as that of personal conversation.

"Thought is activity, or a force similar to the force of electricity or light. It is as measurable as those forces having quality, quantity, and rapidity of vibration, precisely in the same way that any other force has."

* * *

An Amazing Invention.

Something altogether novel and amazing may be found to entertain guests at dinner parties before the season ends, we are told. At the bidding of one who operates or in-

interprets an instrument that Bellamy prophesied would be among the inventions of the year 2000, music may flow from the glasses with the wine, it may seem to spread a carpet for one's feet, or it may appear to proceed from the ceiling. With the music the lights will be in sympathy, flaring dimly in tender passages or glowing bravely as majestically ordered strains fill the room. And the achievement to one who enjoys it for the first time will seem born of magic. As such it may continue to appear, too, to one who becoming familiar with it learns that the trick is played by leading switches from a nest of performing electric dynamos in some remote place to the room where the audience is gathered.—*Boston Transcript*.



The Value of Time.

BY CHAS. B. MORRELL.

In a recent number of *The Business Philosopher*, Mr. Morrell says in part:

"One of the marked signs of the development of the human mind in our present civilization is the recognition of the value of time. We can scarcely conceive of a savage valuing time. The days, the weeks and the months slipped by, but as we come up through the ages we find that only within a very few years, possibly a couple of centuries, has time been regarded as of any great value.

"But in our commercial life at the present moment we are beginning to compute time and the value of time by minutes. We are beginning to realize that the actual number of minutes employed in any day in the transaction of business is compara-

tively small and that these minutes are of very great value.

"We have then the fourth element, economy of time. What punctuality is to the measurement of time economy is to the weighing and determining of the value of each of these 1,440 minutes that constitute our day. Economy; the clipping of the waste moments; the weighing, under the influence of self-control, calmly, quietly; using the faculties of reason and judgment; asking the question, 'To how much time will this transaction be legitimately entitled?' Get this into the mind of the traveling salesman; get him to do a little figuring on the amount of time in which he is actually in the presence of the customer and the amount of time that is used which has no particular value to the transaction in hand.

"It is a fact beyond dispute in our present civilization that the men who have attained tremendous commercial relationships have possessed to a marked degree the four elements enumerated — self-control, energy, punctuality and economy—and have taken them into consideration in arriving at conclusions as to how much of each of the foregoing elements can be applied to commercial operations with profit.

"These 1,440 minutes can be filled with thought factors of tremendous value and they have certain rights which they demand in no uncertain terms. Some of them demand that they shall be used for resting and re-energizing the body, and it is not economy to steal from these moments to any considerable extent. Some of these moments demand that they be filled with active refreshment, and the business man who plans his day and omits therefrom a proper

apportionment to the needs of the body is checking lavishly against his time account and cannot receive a value therefrom. For the body and the mind have needs which must be ministered to, and the business man who divides his day into clean-cut divisions, giving to each division the energy of the faculties under self-control, is the man who accomplishes great commercial enterprises and who lives to enjoy the results of his accomplishment.

"The harmonious relationship of effort to time must be considered if we hope to continue using great energy in the accomplishment of commercial operations."



The Fraternity Peril.

BY CHARLES A. BLANCHARD, PRESIDENT
OF WHEATON COLLEGE.

No intelligent person who studies our educational system at the present time can doubt that the fraternity movement is another of the perils of modern education. Boys like to be men. They like to become men as quickly as possible; and, unfortunately, it seems more natural for them to imitate the defects and vices than the sterling qualities of those whom they admire. Among the illustrations of this general truth is the rage for secret organization which has recently taken possession of our country from ocean to ocean. Boards of education in cities have been compelled to take action. Superintendents of schools and principals of high schools, as well as high school teachers, almost without exception declare that these fraternities are seriously injuring the young people of the schools where they are found. Every-

where that the subject has been fairly developed, so far as we can learn, the boards of education are prohibiting these organizations. The fraternities are appealing to the courts, and the courts are sustaining the boards of education; and we may hope that the movement already checked may be destroyed. But that the fraternity movement is a peril no one can doubt.

It is unfortunate that the presidents and professors of colleges have seemed to be far less intelligent, or less careful in respect to this matter, than the high school men of our country. In multitudes of our colleges secret societies are permitted to do, without let or hindrance, what the boards of education and the faculties of high schools are seeking to prevent. The same snobbery, the same petty persecutions, the same tendencies toward smoking, drinking, gambling and licentiousness, which have caused the high schools to reject the fraternity, are clearly evidenced in the fraternity life of the colleges. Yet the governing boards of the latter seem to be ignorant, unable or unwilling to do the thing which the situation requires.—*From an article in The Home Herald.*

Put away all sarcasm from your speech. Never complain. Do not prophesy evil. Have a good word for everyone, or else keep silent.—*Henry Ward Beecher.*

Virgil said of the winning crew in his boat-race, "They can, because they believe they can."

BOOKS AND PERIODICALS

The June Nautilus contains articles that are especially interesting and profitable reading. Special are New Light on Immortality, by Ellen Price. Prof. Larkin's fascinating article entitled "Rates of Oscillation; and Teaching Children," by Elizabeth Towne.

CONCENTRATION: The Road to Success. A lesson in soul culture by Henry Harrison Brown, author of "How to Control Fate Through Suggestion. Man's Greatest Discovery, etc., etc."

"These are epoch making books. They have received highest commendation from the greatest thinkers of today, and from many who have already bought and studied them."

A REVELATION OF HEALTH AND HYGIENE. By Dr. N. C. Herr.

"Is based upon the law of order, hygienic treatments for the relief of disorders (so-called diseases) preservation of health and its promotion of longevity taught by principle instead of education."

The Light-Bearer. Edited and published by Dr. Coulson Turnbull at Alameda, California, is a monthly journal devoted to teaching—The Science of the Soul—The Forgotten Christian Mysteries—Occult Law and Philosophy—and Astral Science.

The Balance is a "Magazine of Inspiration," published in Denver, Colo., by Mr. Howard J. Cashmere. An editorial entitled "What is Possible?" in a recent issue says that "if every individual upon one plane should come to realize that great, if not greatest, truth, that there can be no individual good which is not at the same time universal good, in that moment of realization those individuals would gain a unity of purpose, which upon expression, would project the ideal—the welfare of the whole."

One of the most interesting periodicals among our exchanges is the Adept, price 50 cents per year, published by Frederick White, Crystal Bay, Minn. Mr. White is a "dyed in the wool" astrologer and every hair of his head is imbued with honest sincerity. THE STELLAR RAY commends the Adept to all those who are interested (or wish to become so) in the science of astrology.

The Purity Journal is an important journal published at Morton Park, Ill., in the interests of the dissemination of actual knowledge of the vital principles underlying all life, and in the attempt to improve humanity through pre-natal influence. Literature dealing with these topics may be obtained of the National Purity Association, 81 Fifth avenue, Chicago.—*Boston Ideas.*

STELLAR SCIENCE

The Sun in Libra.

All individuals born between the dates of September 23rd and October 22nd will recognize some of the following characteristics as their own:

"With the Sun in Libra or the seventh house, the native is popular and generally liked, is sociable, affectionate and romantic; fond of company; easily makes friends, especially with the opposite sex; has some taste and ability for science and the fine arts. This position tends to bring an early marriage or engagement, and there is likely to be some trouble or disappointment connected with either or both events, oftentimes disharmony in marriage, more especially in a female horoscope. The native can be independent if necessary, but is seldom or never overbearing or proud; is kind and sympathetic and likes to awaken brotherly and friendly feeling in others, and often gives way to others for the sake of peace. Is just and sincere and impartial, often very intuitive and may manifest genius in some direction. There is a dash of the democratic and brotherly spirit in him, no matter what his opinions or position in life may be. It is favorable for joining societies, associations, companies, partnerships. It strengthens the link of affection between the native and his brothers and sisters. It inclines to travel, especially to short journeys by land."

The world turns aside to let any man pass who knows where he is going.—*David Starr Jordan.*

The Stars May Tell.

By J. Cal. Watkins.

When, into consciousness a human life is called,
And, as a new born babe, its life career begins,
What unseen power, or law, its destiny directs;
Or is its course and destiny by self decreed?
Are we as some contend and believe
Sole masters of our life and destiny;
Not mere "rough hewers"—but "shapers of our ends,"
Nor puppets moved by arbitrary fate?
It may be so, we do not know, or yet
That to some star our destiny is chained,
And that with it we prosper or decline,
Enjoy good health or languish with disease.
We do not know and yet we'd like to know
If self or fate doth most control in life,
Or if our life is governed by
The ever changing aspects of the stars.
We do not know, but yet it still may be
That destiny is fixed at time of birth.
And may be known, if rightly read and well,
The story that the glittering stars foretell.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.—*Rev. S. J. Barrows.*

Wisdom is knowing what to do next; Skill is knowing how to do it, and Virtue is doing it.—*David Starr Jordan.*



Mr. Heald's Theory of the Planetary System.

CONTRIBUTED BY J. C. WATKINS.

While astrology does not concern itself with the origin of the solar system, but confines itself more particularly to the movements of the heavenly bodies and their possible influence upon each other, it may not be amiss to call the attention of those who are interested in the subject of planetary influence to Mr. Franklin H. Heald's theory of the solar system, as set forth in his little work "The Procession of the Planets." Mr. Heald does not accept the old, and we may say generally accepted theory, that the sun once filled the space now occupied by our solar system, and that by condensation and throwing off successive rings that it has contracted to its present dimensions, and the rings have become the planets we see circling around him. By this (the old) theory, the outer planets are the older and those nearest the sun the youngest, or latest formed. Mr. Heald takes the entirely opposite view and claims that the planets nearest the sun are the oldest and those farthest away, like Saturn, Uranus and Neptune, are the newest. Briefly, Mr. Heald's theory is this: The sun is a very large, intensely hot body. Matter from it, in gaseous and highly expended form, is continually being thrown off from it, which goes circling out in space, until after millions and millions of years it reaches the Neptune region, where the temperature is immeas-

urably cold. Under this condition matter not only cools, but condenses and crystalizes into solid atoms, which cluster together, eventually forming into a great planet, which goes on moving around the sun at a rather slow pace, but which gradually increases as the planet falls (in its orbit) toward the sun. Mr. Heald claims that all the planets are gradually drawing toward the sun, and eventually one after the other fall into that luminary and are burned up, or converted into gaseous matter and sent out into space as before.

Whether Mr. Heald's theory is correct or not, he certainly supports it with arguments and deductions from known facts not easy, if even possible, to controvert. It will pay any one interested in this subject to read Mr. Heald's book.

All do not agree with Mr. Heald's theory. We shall be pleased to hear from others upon this subject.



Genesis Explained and Illustrated

We will endeavor to give out thoughts which we feel are of great importance to all humanity. We have found the seven principles or forms of evolution, and also that each of the seven planets work in perfect harmony as the seven rulers.

In order to express the facts relative to this law of evolution we will use a biblical illustration, and explain esoterically the six days of Creation, mentioned in Genesis.

We find that each day referred to, is what we may term a polar day. The words evening and morning signify the two halves of the polar cycle. It is noticed that the evening is first mentioned and the morning last.

This is really true. The dark or undeveloped portion of each wave is the first half, and symbolically signifies night; in the same way, morning signifies light or the last half of the life wave, and it must be kept in mind that the spiritual impulse or wave must of necessity pass around the orbit that has ultimately to be traversed by the future planet, ere anything can transpire.

It is this Divine will, sent forth by the spirit state, that is equivalent to the world, or idea of certain ancient writings. This first attracts within its orbit the latent cosmic matter of space, and transforms it into embryonic, nebulous light, the star dust or radiant fire mist, which is the form of all primitive creation. There is no specific duration of this state. It may last for millions of ages ere the actual evolution of a planet; and previous to the symbolic six day's creation our planet may have existed for untold cycles in a nebulous condition, in the exact size of its orbital ring.

We will now analyze the first day of creation. First, the evolution of the astral wave, that is, currents of astral light projected into active evolution and the nebulous matter was transformed into a rapidly revolving globe of fire, which solidified and cooled through the same force in natural law, the intense concentration of the other planets in the various angles and positions they formed to one another, just as they affect one another to-day. Fire was dominant for the first half of the polar day, and when its surface had become cool enough to allow the heated vapors of its immense atmosphere to condense and form water, this element was rapidly produced

during the first day of creation, and in this way this globe was formed.

During the first day of creation, the first half of the evening was given to the dominion of fire alone; the latter half, morning, was one ceaseless war between the two opposing elements, fire and water. This evening and morning constituted the first polar day, while these two periods of the polar cycle are each one million, two hundred and ninety-eight thousand years, and known to the ancients as the age of Treta Yuga. Thus were the cosmic elements of space gathered together, and from these were produced the elements of fire and water, the fire ruling the night or evening, the water having dominion of the day or morning.

By a careful study you will see that a vast globe of fire was the product of the gathering together of the cosmic dust, and as a matter of fact, fire and heat are the result of force and motion, so that the two primary forces of attraction and repulsion are thus evolved, and the motions and movements of the stars and planets of the heavens consequently established. First we have the evolution of the gaseous wave, and the evolution of a complete atmosphere was a result. The various constituent elements of our atmosphere were duly proportioned by the laws of chemical affinity. This constituted the second day. Here we see the first two principles, fire and water, which correspond to spirit and astral light, were brought into action and during the second day the earth became thoroughly condensed and continents formed.—

Science and Key of Life.

To be Continued.

*The Religion of the Chaldeans,
Their Astrological Knowledge and Modes of
Worship.*

The Chaldeans originated from the Shumires and Akkads, and were a mixed race.

Their religion was what is termed star worship, not what we term astrology today, as it differed in many important respects. It is, in reality, a misleading name, as they did not worship the stars themselves, but the spirit which was back of the star. The planets were not considered to have influence themselves, except in the microscopic influence of gravitation. The influence they recognized most was not direct from the planets but was the influence working in conjunction with them. Thus the festivals which they kept in honor of the planets differed even among members of the same family. The people also were given instruction as to the proper time to go separately or together to the temples, and there concentrate their minds to good by thought, thus constituting a condition somewhat similar to the modern prayer. The time of this silent meditation was at the hour in which their ruling planet had power. Each star worshipper had his own time for worship, and each person wore a robe of the color belonging to the star spirit he worshipped. At the processions of the great Sun temple they wore these robes, the colors being arranged in the real order of the planets.

The worshippers of the Sun were in the temple itself. Immediately outside were those of Vulcan, then Mercury, Venus, Moon, Mars, etc., and from this you may know they had

the correct order of the planets. The idea was that in apportioning the various colors to the different planets, those ruled by the planet would come more directly under the vibration of this planet by surrounding themselves with the same color in order to better harmonize with their own planet.

There was a set of temples arranged on a great plain, which was intended as a representation of the Solar System, and though the planets were out of their proper proportion, still they had a certain proportion as to size, showing that they had obtained their knowledge more through tradition than by personal investigation. They also knew something of chemistry. For instance, a priest of Jupiter would have in his hand a long staff, tipped by a bituminous cone, with which he would make a phosphorescent mark upon the floor of the symbol Jupiter, that is, the half circle on top connected with the cross beneath.

The chief temple of the capital city was built in the form of a cross with equal arms forming two naves laid across one another, so to speak. There was a dome over the centre, and between the arms were other chambers rounded like the petals of a flower, so that if one was taking a bird's eye view of the temple it would resemble a four-armed cross set upon a flower, and in the midst of the temple great naves opened away on four sides. The temple was most carefully ornamented. The great entrance was at the south side, which was always left vacant. At the north end was a great altar, and there were also altars to the Sun and Moon at the east and west sides. There were no images on any of the

altars, but behind the great altar was an enormous concave mirror about twenty feet in diameter. Owing to the changes in temperature, there was some difficulty in getting it into the exact reflecting position. Like all concave mirrors, it would throw in front of itself, as though hanging in midair, any image reflected upon it.

In the roof of the great aisle running north and south there was a narrow slit so that any star or sign of the Zodiac passing the slit would be imaged in front of the mirror. When any planet thus passed the meridian the daily service of that planet was held, and there was also a great festival held in its honor on the occasion of its entering the Zodiacal sign which was considered as especially its own. This constituted a great part of the religious services.

Thus we see the ancients understood somewhat of the effect of these planetary influences and they responded by striving to bring themselves into harmony with these acting causes.

It is to be lamented that, with the great advancement which has been made in the different sciences, the people of the twentieth century should be so oblivious to these forces of nature which are the moving causes of their deeds.—*Science and Key of Life.*

FOR we are but parts of one stupendous whole,
Nature the body and God the soul.

—*Thos. Hood.*

In nature there is no blemish but the mind;—none can be called deformed but the unkind.—*Shakespeare.*

Mr. H. Clay Hodge,
Detroit, Mich.

Dear Sir.—I did not expect it— but since the appearance of my little article in the STELLAR RAY I have received a good number of letters from all about the country—wanting more. Seems as though if real, honest astrological work could be done and properly charged for—and fakeism, “stock-letters,” etc., avoided, that the people are more than ripe for the subject—but I think I speak a common sentiment when I say, from high sounding terms of indefinite meaning, meanings in and out of orbs and stock letters and all such, Oh! God deliver me.

Yours truly,

L. H. HENLEY.

The editor heartily concurs in the expressions of the writer of the above letter and is conscientiously endeavoring to give accurate, helpful astrological readings.

The great thing in the world is not so much where we stand, as in what direction we are moving.—*Oliver Wendell Holmes.*

Thoughts are forces, through their instrumentality we have in our grasp, and as our rightful heritage, the power of making life and all its manifold conditions exactly what we will.—*R. W. Trine.*

Clever Doctor

Cured a 20 Years Trouble Without any Medicine.

A wise Ind. physician cured a 20-years stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried doctors' medicines, patent medicines and all simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee!' why, 'What will I drink?'

"Try Postum," said the doctor, 'I drink it and you will like it when it is made according to directions, and served with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was over two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten day's trial of Postum in place of coffee works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs. Physicians call it "A little health classic."

"The secret of the joy of living is the proper appreciation of what we actually possess."

"The man who never makes mistakes loses a great many chances to learn something."

How to Find the Divine Within You.

By Amanda K. Glenn.

If you have not found the divine in life, stop now and find it. It is within you. How shall you find it? Awaken love for every living being—all creeping things of earth. Be master of yourself—hold the temper. Make it heed your strong will. See all the best in each one, even the one who has been cruel all his life. If during life he once smiled at a child, he was beautiful. Love him for it. Do what you can to help others to help themselves. What wealth encouragement is! How beautiful to give it! Let no one be dependent on you, who can be dependent on themselves. You should help, not spoil. Forgive each one. Be loving, kind, gentle, generous, broad, liberal; be at peace, repose. When you are not at ease, demand peace from within. Look for happiness from within and not without. You have it now, awaken it, pray to it as you used to pray to the outside God. Say, "Oh, God within me, help me, show me the way, let me help my fellowmen." New ideas will come to you; latent knowledge will be awakened. Trust your fellow men and thereby you will awaken the good within them. Attract real friends by desiring them. Be sure you will be a real friend, having no selfish desire. Ask your higher self to help you to awaken all that is best within you, the nobler part of yourself. Master all conditions by love. It's so beautiful and so easy when you are on the right road. You can do wonderful things with thought—create first, loving thought, then demand good, first for yourself that you may do good wisely to others. Fear not what people think or say. When

you rid yourself of fear, the path of power is not so steep, for love, truth and power go hand in hand. Make each sorrow a joy by learning its lessons; make use of each lesson of life, and you will be filled with wisdom. Sooner or later these things of earth must be given up. Try to give up a few earthly pleasures now and take up the grander pleasures which cannot be compared with the we earth pleasures. Find the divine. You will know the wonderful power of peace and joy and that the natural condition of the soul is bliss.

Doctor's Food Talk

Selection of Food One of the Most Important Acts in Life.

A Mass. doctor says: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of

puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Death hath no power the immortal soul to stay;

That, when its present body turns to clay,

Seeks a fresh home, and with un- lessened might

Inspires a fresh frame with life and light.

—*Science and Key of Life.*

How to Preserve Flowers.

A florist of many years' experience gives the following recipe for preserving flowers. "When you receive a bouquet, sprinkle it lightly with fresh water; then put it into a vessel containing some soap-suds, which nourish the roots and keep the flowers as bright as new. Take the bouquet out of the suds every morning, and lay it sideways in fresh water, the stock entering first into the water; keep it there a minute or two, then take it out, and sprinkle the flowers lightly by the hand with pure water. Replace the bouquet in the soapstuds, and the flowers will bloom as fresh as when first gathered. The soapstuds need to be changed every third day. By observing these rules, a bouquet can be kept bright and beautiful for at least one month, and will last still longer in a very passable state, but the attention to the fair and frail creatures as directed above, must be strictly observed.—*McCall's Magazine.*